

BX
7795
R33E9

A
A
0
0
0
0
9
3
4
5
9
6



UC SOUTHERN REGIONAL LIBRARY FACILITY

Excitements to beneficence



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

100

Res. 159.





Bottomley/s

RICHARD REYNOLDS,

The Philanthropist.

Aged 80.

Mary Chorley
1817

EXCITEMENTS
TO
BENEFICENCE,
HELD OUT TO MANKIND
IN THE
CHARACTER AND EXAMPLE
OF
RICHARD REYNOLDS, ESQ.

Late of Bristol, deceased,

ONE OF THE SOCIETY OF FRIENDS,

CONSISTING OF

A Sketch of his Life, Accounts of his Death and Burial, Reflections on his Character, Speeches at a Public Meeting, held at Bristol, to commemorate his Memory, a few of his Letters, Poetical Pieces to his Memory, Extract from Lowell's Sermon, &c.

WITH A PORTRAIT.

"Know ye not that a great man is fallen in Israel?"

"Many have done virtuously," in this our day, "but thou hast excelled them all."

LONDON:

PUBLISHED BY DARTON, HARVEY, AND DARTON;
PRINTED BY M. WARDLE, DOG AND PARTRIDGE ENTRY, BOTTOM OF MARKET-STREET, MANCHESTER.

1817.

121

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BX

7795

R33E9

DEDICATION.

To the Rich and Affluent,

WITH all the deference which men of low estate owe to those of rank and fortune, I dedicate these Memorials to you. My design in collecting them, is to give them more extensive publicity, that like the man they commemorate, they may be boundless in doing good ; that not only Great Britain, but all the world may hear of his goodness, and that the lustre of his example may produce a new era, and a new state of things. May the contemplation of his character make all great men good men ; may his spirit be infused into you, for he was a “ gem of purest ray,” a diamond of the finest water ; and as you approximate his virtues, remember the sentiment he expressed to his friend, as to acts of charity—it is exhilarating, it is encouraging, it is scriptural, it is worthy your attention. That it is “ for deeds done in the body,” and not left for executors to do, that the

DEDICATION.

Apostle promises the reward of the righteous.—
Therefore do ye your good deeds in your life time,
for you are but stewards, and must give an account of
your stewardships to the great Lord of all.

I am, &c.

THE EDITOR.

PREFACE.

THE editor of these papers is very free to confess, that much of them is extracted from FELIX FARLEY'S valuable newspaper, published at Bristol, by J. M. Gutch. The first intention was to transcribe them for the use of a private family, but they altogether seem so interesting, and so calculated to do good, by more general circulation, than that of a provincial newspaper, that the editor trusts he may not be thought over officious, or over zealous in republishing them. The great character they are meant to perpetuate, was not unknown to him; and himself, with many thousands more, could bear witness to the truths contained in these little pieces. Much more might be said, and no doubt much more will be said, in the shape of memoirs, by some abler pen; for few men are more deserving of being handed down to everlasting fame, than such men as these, and none more than the subject before us. Perhaps the more extensive circulation of these little fugitives, may be of some use at the present time, when more than usual distress pervades the kingdom, in promoting a spirit of generosity. For, as the Rev. W. Thorp observes, in his most eloquent speech at Reynolds' Commemoration Society, held in Bristol, October 2nd, 1816, speaking on the character before us, "to furnish employment for the healthy and the strong, to supply the wants of

the really indigent and necessitous, to ease the aching heart of the father, who, after toiling the live-long day, finds, instead of rest at home, that he is called to bear, what he is least able to bear, the cries of a numerous family, demanding bread, when he has none to give; to assuage the sorrows of poverty, overtaken by sickness, and overwhelmed with misfortune; to smooth the furrowed cheek, and make the winter of age wear the aspect of spring; to act the part of a father to helpless orphans, on whom no parent of their own ever smiled; to supply the want of sight to the blind, feet to the lame, and speech to the dumb; to rescue vice from guilt, and infamy, and ruin; and, during the season of reformation, afford a shelter from the fury of the storm; to relieve the distress, and yet spare the blushes of those who have known better days, by administering that bounty, which they, in the time of their prosperity, were ready to administer to others: these were the employments of Richard Reynolds; these the objects of his beneficence; these were the offices of mercy in which he delighted!" Nothing more need be added to the above extract from this fine eulogium, than to recommend the imitation of this great character to all men and women, possessing the means; that, by so doing, they may enjoy the inestimable blessing of a good conscience, for having done their duty both to God and their fellow creatures.

EDITOR.

Manchester, Feb. 1st, 1817,

SHORT SKETCH

OF THE

Life of Richard Reynolds, Esq.

THE subject of these encomiums was born at Bristol, where his father lived, and was a preacher amongst the Society of Friends. His mother's maiden name was Jane Duin, a Bristol woman; he served his apprenticeship to Mr. William Fry, of Bristol, grocer, and married early in life, Miss Hannah Darby, daughter of Mr. Abraham Darby, of Coalbrook Dale, by whom he had two children, who lived to maturity, viz. William and Hannah Mary. William Reynolds was a man of great talent, and was well known in the scientific world for many useful discoveries in chemistry, &c. He died some years ago near Coalbrook Dale, leaving a widow and several children. Hannah Mary was married to the late accomplished and philanthropic William Rathbone, of Liverpool, and has a large family. Some time after the death of his first wife, Mr. Reynolds married Miss Rebecca Gulston, the daughter of Dr. Gulston, of Coventry, by whom he had two sons, who lived to be men, viz. Joseph, now living at Ketley, near Coalbrook Dale, a very respectable man,

and who has a numerous family; and Richard, who died some years ago, unmarried. Mr. Reynolds settled, many years ago, at Coal-brook Dale, and was at the head of the iron trade there, till within these ten or twelve years, when he returned to Bristol, and spent the remainder of his days. He was in person tall, well formed, and, in every respect, a very handsome man; his carriage was grave and dignified, but not pompous or morose, and his speech sweet and impressive. He held little conversation on trifling subjects, as his mind was generally taken up with things of importance, and of late years, in particular, with his favourite study, how to alleviate human woe. Oh! that every rich man would employ his time and his talent in the same way. Then would the world produce fewer pictures of misery, and rich men be happier here, and better prepared for hereafter. His temper appeared naturally good, or, if it was not so, he had it under great controul. He was very temperate in eating and drinking, seldom tasting of rich dishes, or exceeding a few glasses of wine. He took much exercise in walking, but, generally speaking, was not a great traveller. His ideas of wealth certainly were, that it was bestowed for general, and not for partial good, and that he who possessed a deal of it had a great deal to perform to render his stewardship perfect. But still he was not easily persuaded to part with money, as he must be thoroughly convinced, before he did, that there was no imposture or artifice made use of, and then

he would apportion his gift nicely to the wants that craved, or required it. And, as Dr. Pole observed at Reynolds's Commemoration Society, he frequently did much more good, than giving his own money, by prompting other persons to do so likewise; for instance, after admitting the claimant had an interest in his bounty, he would say, "hast thou neither father or mother, brother or sister, or any near relative in affluent circumstances, who can assist thee?" and if informed in the affirmative, he would request that they might be applied to, or he would solicit them himself, and offer to give as much as they would give, in some cases, be it as much as it would. Thus he frequently relieved the needy in an increased ratio, not only with his own money, but by prompting, and sometimes shaming, others into acts of benevolence. He had too his almoners in most parts of the kingdom, and particularly amongst the Society of Friends, who were requested to be upon the alert, to point out deserving objects of distress, on whom he might bestow his bounty. Neither were persons of any creed, colour or nation, out of the pale of his beneficence; but all were alike within its vortex, if in his opinion deserving. Such God-like virtue is to be found in few men, and the writer of this sketch, in looking back for half a century, on English worthies of the same character, can find very few indeed of equally extended views. The late Dr. Fothergill, Jonas Hanway, and the present Mr. Webb, seem the nearest to approximate to him. He was a very religious

man, very duly attending his place of worship, strictly moral in his conduct, particular in the dress, address, and every external appearance of the Society of Friends; and, no doubt, attached to the religious community of which he was so bright a member, by the most thorough conviction that he was doing right.

EDITOR.

It is asserted by some persons, that Mr. Reynolds, in the course of his life, gave away not less than two hundred thousand pounds; that he gave away generally ten thousand pounds a-year; that in the course of one year of great dearness and scarcity, he gave to one institution twenty thousand pounds; besides his regular gifts, he purchased two estates in Monmouthshire, which he settled on trustees, for the benefit of certain charities in Bristol, for ever. He likewise was the founder of some of the charitable institutions in Bristol, such as the Samaritan Society, &c.

Bristol seems to have been remarkable for producing men eminently wise and bountiful; near a hundred years ago, the celebrated Edward Colston died there. In the year 1768, Abraham Richard Hawksworth died there, and in the month of February, 1816, John Fisher Weare, all men of the same description.

*In Felix Farley's Paper of the 14th September, 1816,
is the following Account of the Death of Mr.
Richard Reynolds.*

Died, RICHARD REYNOLDS, ESQ. For the present our readers, we trust, will rest satisfied with the following tribute of respect to the memory of this exalted character. We have selected them from numerous communications transmitted to us, since this melancholy event took place. A detail of Mr. Reynolds's extensive public and private acts of benevolence would fill every column in our journal. We venture not therefore, in this early stage of his decease, to begin to enumerate a catalogue so copious; flattering ourselves, that, in some future number, we shall be able, not only from having had the honour ourselves of being frequently the almoners of his extensive acts of charity, but from the communications of more intimate friends, to present to our fellow citizens a just character of the most perfect pattern of Christian charity, which has adorned the annals of our city, since the decease of the immortal Colston. The day of his interment we have not yet heard; it cannot long remain a secret; what public testimony of respect our fellow-citizens should then pay to his memory, we presume not to dictate. We are confident, that it will be a day, which will not be suffered to pass by in obscurity. Committees of some of our public charities have already met, and deputed some of their members to wait upon the relatives

of the deceased, to know their sentiments upon the desire they feel to attend his remains to the grave, Till their wishes are known, it would be premature, and perhaps irreverent, to do more than to suggest to our fellow citizens one or two tributes of respect, which, we flatter ourselves, all are ready to pay to the memory of so distinguished a philanthropist. One is, that every shop be closed on the day of his funeral; nor can we believe, but that on that day every parish bell will be heard to pour forth its deep funeral tones. On a somewhat similar event at Plymouth, the corporate body of that town offered to attend the funeral of Francis Fox, in their state habiliments; but being of the Society of Friends, the pomp of such a procession was declined; as, no doubt, it would be in this instance; but we shall be anxious to record every tribute of respect that can be shown on this occasion. We could enlarge, but the mere suggestion will, we trust, be forgiven, well knowing the propriety of the application of *verbum sat sapienti*, in addressing a public body.

One general feeling of regret spread through this city, on receiving the intelligence of the decease of RICHARD REYNOLDS, Esq. whose earthly course terminated on the 10th inst. at Cheltenham, in the 81st year of his age, in the full possession of those faculties, which had long been dedicated, with humble and unostentatious duty, to the service of his Redeemer. His diffusive acts of benevolence were not the result of casual, unreflecting impulse, nor of

the number of those "works of the law," which could not make the comers thereunto perfect, but the fruit of that spirit, which will ever breathe "glory to God, and good will to men."

On Monday last, at Cheltenham, in his 81st year, the truly venerable Richard Reynolds, a member of the Society of Friends, who, full of faith, of days, of riches, and of honour, was gathered to his fathers as a shock of corn fully ripe. His Christian benevolence was not confined to the numerous charitable institutions of this city, but was co-extensive with the habitable globe; following the example of his great Master, wherever there was a suffering fellow creature, of whatever colour or creed, within his reach, his open purse, his expanded heart, his lucid head, his liberal hand, his willing feet, promptly, actively, perseveringly, afforded efficient relief. His influential example has given the tone to the philanthropic exertions of our citizens, who will long retain an emulation of his transcendant virtues. It will not be permitted, that a Reynolds should have lived and died to no purpose; the mantle of the departed saint will be caught by those who, attentive to the command of the Redeemer, whom he served, will according to their ability, "go and do likewise."

Funeral of Richard Reynolds.

SEPTEMBER 21st.

IN our last Journal it was our melancholy task to record the removal of the good, the illustrious Richard Reynolds from this vale of tears, to join the "spirits of the just made perfect." It is now our more pleasing duty to notice the spontaneous testimonies of respect to his memory, which all ranks of his fellow-citizens evinced on the occasion of his funeral. On Tuesday last, soon after eight o'clock in the morning, about five hundred boys from the Benevolent Schools of St. James's and St. Paul's, and the Royal Lancasterian School, formed in two open columns, extending from each side of the good man's late dwelling, across St. James's-square. On the appearance of the remains of the deceased, the boys pulled off their hats, and stood uncovered until the procession had passed. Their youthful artlessness formed a pleasing contrast to the sorrowful countenances of the surrounding poor, who filled the area of the square, and lined the streets, eager to testify their last tribute of respect to their common benefactor. Most of the shops, in the streets through which the procession passed, were shut up. In the characteristic and primitive simplicity of the funeral of a Friend all is natural, solemn and impressive. About seventy relatives of the deceased followed in mournful procession, who were joined by many males and females of the Society of Friends, and also by above three hundred of

the most respectable of our fellow-citizens, of various religious denominations, in mourning ; among whom we noticed Aldermen Daniel, Fripp and Birch, Mr. Sheriff Barrow, and other members of the corporation, Benjamin Butterworth, Esq. M. P. several of the resident clergymen and dissenting ministers, of different persuasions ; the gentlemen of the committees of the Bible Society, the Infirmary, the Dispensary, the Samaritan, the Prudent Man's Friend, and the British and Foreign School Societies, the Orphan Asylum, the Blind Asylum, the Benevolent Schools of St James's and St. Paul, the Penitentiary, the Strangers' Friend, the Friend in Need, and of several other charities ; of many of which till within a few months of his decease, Mr. Reynolds was an active member and liberal benefactor. To the credit of the attending thousands the strictest decorum and silence were maintained. Amidst the tolling of several of our church bells, the procession reached the grave yard of the Friends' Meeting House, in the Friars, in Rosemary-street ; where, after placing the remains of the deceased over the grave, a solemn stillness—a silence that might be felt, ensued. Several male and female Friends, in orderly and timely succession, addressed the spectators, reminding the survivors of the vanity of all things below ; warning them not to put their trust in uncertain riches, but in the living God—after the example of their deceased friend, to evince their faith by their works, disclaiming all merit in them, considering themselves but as stewards, who must soon

render an account of their stewardship, and be accepted by the Father through the merits alone of the Son, and the sanctifying influences of the Holy Spirit. These devotional services were closed with a very fervent and appropriate prayer—that our Heavenly Father, who had seen fit to remove this eminent almoner of his bounty, would, in his good providence, raise up many of kindred spirit among the rich, to fill up the chasm, occasioned by his removal; and that, in his abundant care of the poor, he would provide for their every want; teaching them how to bear the present trials of poverty without murmuring, and sanctify all his dispensations to their souls, ascribing all the glory of the great example his servant had set them, to the one God—Father, Son, and Spirit, who is worthy of all praise and adoration. Thus was the memory of the just embalmed in the sighs, in the tears, in the prayers of his friends & fellow citizens, of every name, who, it is understood, intend to wear mourning for one month.

It was in the faith and hope of the glorious truths of that Divine Revelation, to the circulation of which* he so zealously contributed, and which he was earnestly desirous that all might be able to read,

* THE REV. JOHN OWEN, in his History of the British and Foreign Bible Society, says, "The author has no apprehension of offending those whom he is reluctantly compelled to pass over in silence, by mentioning the venerable name of Richard Reynolds, Esq. as one of those individuals to whose liberal, active, and persevering philanthropy, the Bristol Auxiliary Bible Society, of which he is so great an ornament and benefactor, owes its earliest and latest obligations."

that this great Christian philanthropist lived and died. Thus adding another proof, to those daily exhibited, of the ennobling influence of faith in the Son of God.

September 21.

CHARITABLE INSTITUTION,

*For the purpose of perpetuating the memory of
Richard Reynolds.*

So varied, and so numerous are the institutions, which a spirit of unwearied benevolence has contrived to benefit and adorn the city of Bristol, that it would almost seem as if the hand of charity had exhausted its materials; and that there remained at length no form of misery or want, which had not been considered, and provided with an ample and proper remedy. Hardly can a single case of distress present itself to the mind unaccompanied with the recollection of some excellent establishment for its alleviation or removal. Such is the gratifying impression created by a review of our existing establishments, for the relief of indigence and misfortune. But the impression is too general to be very accurate, and the benevolent eye that, in the patient pursuit of its object, will pry a little into the recesses of human society, cannot fail often to discover, even in this favoured place, new and unsuspected objects of commiseration; cases of concealed suffering, and whole classes of such cases, not yet introduced to the sym-

pathy of the happy and prosperous. Among the most forlorn, and at the same time the most deserving of such sufferers, are those, who, in the decline of life, and the weakness of age, or in protracted and expensive sickness, find themselves gradually reduced from the rank of creditable mediocrity, to a state of privation and penury. Persons of this description must be sought for in order to be found, for they will not discover themselves. They are many of them possessed of habits and feelings, that revolt at the thought of soliciting alms, and compel them, rather than submit to that cruel and degrading alternative, to endure in secret the extremity of want and wretchedness. Others there are, in the like calamitous circumstances, who are ignorant of the existence or of the proper mode of access to the charities that would relieve them. Assailed, perhaps, by unforeseen misfortunes, bereft of relatives, who might have supported them; destitute of acquaintance; incapable of exertion; they too, and many an individual case that can be understood and described only by those who see them, must be found out and visited, in order to be relieved.

A knowledge of some meritorious and touching instances of distress has led several individuals to entertain the wish of seeing established a society, for the investigation and relief of cases, thus unprovided for, and unnoticed. A wish not a little stimulated at the present moment, by reflecting on the decease of Richard Reynolds; for, in him, the modest and re-

tiring among the children of affliction—those who complain little, but suffer much—have lost a friend and benefactor, whose station is not likely to be filled by any single survivor. Few possess his ample resources; fewer, alas! his energetic and disinterested love to his fellow-creatures; especially united with that nice discrimination in selecting the objects of his bounty, and that wise management in dispensing it, without which the same pecuniary means would have been productive of much less real good than they were found to effect, while administered by him.

There is yet another way in which this object has connected itself, in the minds of its advocates, with the name of Richard Reynolds: they wish to be instrumental in preserving the memory of that faithful steward of the Lord of the whole earth, who has now finished his work, and is entered into rest. Not only does gratitude require it, but the best interests of mankind are, in their estimation, greatly neglected, when the influence of such an example is suffered to terminate with the earthly race of him, who gave it birth. And they think, that an association, formed for the purpose above specified, would be a worthy and appropriate memorial of his virtues—in a place where they ought to be held in perpetual remembrance, and to be enshrined as a model of Christian philanthropy, to succeeding generations.

We, the undersigned, having taken the foregoing statement into our serious consideration, are desirous

of assisting in forming such an institution, as that above-mentioned, and do, therefore, respectfully request the right worshipful, the Mayor, to call a general meeting of the inhabitants of this city, for the purpose of carrying the foregoing suggestions into effect, and that he will be pleased to take the chair.

(Signed by 22 respectable inhabitants.)

In pursuance of the above requisition, I appoint the meeting requested, at the Guildhall, on Wednesday, the 2nd October next, at twelve o'clock precisely, John Haythorne, Mayor.

Bristol, September 20th, 1816.



SEPTEMBER 28th, 1816.

RICHARD REYNOLDS.—The meeting which is to be held at our Guildhall, on Wednesday next, for the formation of an institution, which may, for ages to come, perpetuate the memory of Richard Reynolds, will, we confidently anticipate, be one of the most numerous, respectable, and interesting spectacles, which ever took place in this city, upon any public occasion. The promptitude of the gentlemen, who signed the requisition to our chief magistrate for calling the meeting, redounds most highly to their honour; the reasons they have adduced in their address for thus stepping forward, are plain, energetic, and satisfactory; and we doubt not, but that, in imitation of the benevolent character whose

virtues they venerate, and whose name they wish to cherish in long and lasting remembrance. The purposes for which the society is meant to be formed, will be such as shall embrace the deserving of all classes, whatever be their tenets, religious or political.

It would be highly premature to offer to our readers, at this period, any sketch of the nature of this charity, which it is intended shall thus emanate from the character and name of Reynolds. All that we shall venture to suggest, is, that its plan may be as expansive as the mind to which it will owe its birth; for it is thus alone that the chasm can be filled up, which this great, this good man has left in society; we are indeed glad to know, that all classes of our fellow citizens, whose means will enable them to subscribe one guinea to the society, will be invited to become members of it.

Bristol, October 2, 1816.

At a general meeting of the inhabitants of this city, convened by public advertisement, for the purpose of forming a charitable institution, to perpetuate the memory of the late Richard Reynolds:

The Right Worshipful John Haythorne, Esq. Mayor, in the Chair,

The following Resolutions were unanimously agreed to.

1.—That in consequence of the severe loss society

has sustained by the death of the venerable Richard Reynolds, and in order to perpetuate, as far as may be, the great and important benefits he has conferred on the city of Bristol and its vicinity, and to excite others to imitate the example of the deceased philanthropist, an association be formed, under the designation of "**REYNOLDS'S COMMEMORATION SOCIETY.**"

2.—That the members of this Society do consist of life subscribers of ten guineas or upwards, and annual subscribers of one guinea or upwards.

3.—That the object of this Society be to grant relief to persons in necessitous circumstances, and also occasional assistance to other benevolent institutions, in or near this city, to enable them to continue or increase their usefulness, and that especial regard be had to the Samaritan Society, of which Richard Reynolds was the founder.

4.—That all life subscriptions and legacies, given to this Society, be funded in the names of trustees, to be from time to time nominated by the committee for the time being, and that the interest and dividends thereof, together with the whole of the annual subscriptions (after deducting the expenses incident to the management of the institution) be applied in granting the relief and assistance above-mentioned, and that all donations, not declared to be life subscriptions, shall be in the discretion of the committee, whether to fund, or to distribute.

5.—That the following gentlemen be requested to

become patrons of this Society: viz. The Mayor, R. H. Davies, Esq. M. P. E. Protheroe, Esq. M. P. Dean of Bristol, Aldermen Ames, Bengough, Daniel, Sir R. Vaughan, Birch, P. J. Miles, Esq. Sir W. J. Struth, R. Bright, Esq. S. Cave, Esq. G. Daubeney, Esq. H. Bailie, Esq.

6.—That, for managing this institution, there be a committee, consisting of forty subscribers, a treasurer, and three secretaries, (their services being gratuitous) to be elected annually.

7.—That the committee do meet monthly, or oftner, as they shall find necessary, at such time and place as they may appoint, and that any seven of them be competent to transact the business of the institution.

8.—That the committee be at liberty to appoint visitors, as well female as male, to enquire into the cases of persons applying for relief.

9.—That the cases to be assisted and relieved, be entirely in the discretion of the committee. But it is recommended to them, not to grant any relief or assistance, without a careful investigation of the circumstances of each case, and that, in imitation of the example of the individual, whom this society is designed to commemorate, it be considered as a sacred duty of the committee, to the latest period of its existence, to be wholly uninfluenced in the distribution of its funds, by any consideration of sect or party.

10.—That a register, of all the cases to be re-

lieved; shall be kept, in which shall be inserted the names and places of abode of all the applicants, with the circumstances of their need, their recommendations and visitors, and the relief granted.

11.—That there be a general meeting of the Society annually, on the 10th day of September, (the day of Richard Reynolds's decease) to be held at the Guildhall, of which timely notice shall be given by public advertisement.

12.—That the committee shall report their proceedings, and the treasurer present an audited account of his receipts and disbursements, to the general meeting, which shall then proceed to the election of the committee and officers for the year ensuing.

13.—That William Fripp, Esq. be the treasurer for the ensuing year.

14.—That the following gentlemen be of the committee for the ensuing year :

Rev. Messrs. Biddulph, Day, Estlin, Ryland ; Messrs. Thorne, Davies, Foulks, Wood, Bonville, Bush, George, Barrow, Gibbs, jun. Montague, jun. Smith, George, Cook, Hellicar, Ricketts, Tozer, Gomond, Castle, George, jun. Hunt, Richardson, Saunders, Brown, Prust, Pope, Wills, Thomas, Wright, Stock, Hassell; Daniel, Fripp, jun. Stock, Tomlinson, Saunders.

15.—That the secretaries for the ensuing year be Jos. Grace Smith, Geo. Fisher, jun. and Matthew Gutch.

16.—That the committee do appoint a collector,

with such allowances for his services as they shall think fit; taking reasonable security for his fidelity.

17.—That books be now opened to receive subscriptions and donations, and that the several bankers in this city, and the committee of the Commercial Rooms, be respectfully requested to receive subscriptions and donations at their respective banking houses, and at the bar of the rooms.

18.—That the cordial thanks of this meeting be given to the gentlemen who signed the requisition, and for the able manner in which the arrangements were made for the public meeting.

JOHN HAYTHORNE, Mayor.

19.—That the cordial thanks of this meeting be given to the right worshipful, the Mayor, for his readiness to convene the meeting, and for the zeal and interest he has shewn in the cause.

Amount of donations to Nov. 2, 1816.....	£ 1044	13
<u> </u> annual subscriptions.....	234	2

Reynolds's Commemoration Society.

The public meeting which was held in our Guild-hall, on Wednesday last, and at which our chief magistrate presided, exhibited one of the most impressive and interesting spectacles, at which we ever beheld our fellow-citizens assembled. The departed spirit of the philanthropist, whose memory it met to commemorate, seemed to preside over the meeting;

harmonising the whole of its proceedings with sentiments of benevolence, unanimity and christian love. The business was opened by Mr. Counsellor Smith, with an appropriate and just eulogy upon the character of the deceased ; he expatiated at much length on the extensiveness of Mr. Reynolds's charities, and the discrimination he exercised in the distribution of them. He said that the meeting was not then assembled to erect a monument of marble to his memory, but to devise a charitable institution, which should perpetuate his name. He then entered into a detail of what were the objects of the society about to be formed, and the means which had presented themselves to its notice, as most likely to fill up the loss, which the city had sustained by his death. It was the Society's intention, so far as the individuals could be discovered, to continue relief to those objects of Mr. Reynolds's bounty, who were in a great measure dependent upon him for support at the time of his death ; to assist the other charities, already established in the city, which might at any time stand in need of temporary assistance ; but more particularly, at all times, to succour that establishment, which was founded by himself, and denominated the Samaritan Society. He was himself indeed the proper model for our imitation ; and nothing but the combined efforts of individuals could fill up the void which he had left.

Mr. Smith then read the whole of the resolutions, as they appear in the advertisement, which met with the unanimous approbation of the meeting.

So numerous were the testimonies, which every gentleman, who spoke upon the subject, bore to the excellence of this good man's character, that we must claim the indulgence of our readers, if we extend the report of them into another journal. We should do injustice to the cause if we abridged them; and our readers will readily see, that our columns are this week filled with little else, but giving publicity to the growing benevolence of the citizens of Bristol. The twelve first resolutions were all proposed by Mr. Smith; and R. H. Davies, Esq. M. P. rose to second the first of them, and to express the unfeigned and deep concern, which he felt at the irreparable loss, which the city of Bristol had sustained, in the death of that benevolent and pious Christian, Mr. Reynolds. Those who possessed the equal means of indulging in such munificent acts of charity, would, he hoped, cherish his memory, and imitate his example. Those, whose fortunes were more contracted, might be assured that their humbler offerings, were equally acceptable to God, although not so resplendent in the eyes of man. The intention for which the meeting was called, and the rules and regulations of the society, which was proposed to be established, had been so ably and so clearly developed by his friend, Mr. Smith, who had preceeded him, that he should have little to say, in further explanation. The citizens of Bristol were assembled this day, not merely to gratify their feelings, but to perform an imperious duty. To perpe-

tuate, to the latest posterity, the memory of the great character, whose loss they now deplore. There seemed to be no mode more suitable by which this desirable intention could be accomplished, than by the institution of a society, which should bear his name, and endeavour to imitate his illustrious example. To raise the fallen and desolate, to search out the concealed and modest sufferings of life, to relieve uncomplaining distress, to pour the balm of consolation into the wounded mind, and to soften the cares and misfortunes of the virtuous, and the good: these will be the delightful duties of this Society, for these were the benevolent gratifications of him, whose virtues and whose memory we were then met to commemorate. Indeed the whole course of Mr. Reynolds's life, was distinguished by disinterested benevolence, and unostentatious charity. And such was his singular modesty, that, in the beautiful language of the poet, his charities were

“ Like showers that fall by night,

And shew the effect, whilst they would hide the cause.”

It was quite unnecessary for him to enlarge further on the character of Mr. Reynolds, amidst those who read that character in every act of a long life, protracted beyond the common life of man, but far too short for the inestimable advantage of his bright example. It had been truly and happily said of Mr. Reynolds, that his conduct was, in a double sense, useful to mankind. He gave an excitement to the rich, whilst he afforded relief to the poor. But he

(Mr. Davis) hoped, that although the bountiful hand was no longer administering relief amongst us, yet that the excitement of his great example had not gone with him to the grave, but that every one that day assembled, was anxious to shew, that it was then operating with a powerful efficacy on his mind. Mr. Davis suggested, that the character of this society should assimilate, as nearly as possible, to that of its great founder. He was happy to see, by the rules and regulations which had been just read, that its donations were not to be confined to any sect or party, but to be extended, like the benevolent philanthropy of Mr. Reynolds, to all deserving persons in distress. He was likewise pleased to see, that the annual subscriptions were proposed on a moderate scale; they would, therefore, embrace a wider extent; and having a more solid foundation, the citizens of Bristol would be enabled to raise a more durable, as well as a more magnificent monument to the memory of their great benefactor. Mr. D. said, that he ought to apologise for saying a single word, on such an occasion, personal to himself, if he did not feel that it was his duty, as one of the members in Parliament for this city, to have attended the remains of such distinguished excellence to the grave. It was his most anxious wish to have paid this last sad duty to his departed friend. He had been informed, that a printed notice of the day of interment would be sent; this notice he never received; and on coming into Bristol, on Wednesday, to make en-

quiry, he learnt, to his great mortification, that the funeral had taken place the day before. He hoped this simple statement would be a satisfactory explanation for his absence on that great and melancholy occasion. Mr. Davis congratulated the meeting upon its respectability and number, as it proved that they had a due estimation of the great character they had lost, and that his fellow-citizens were worthy of having had this distinguished philanthropist so long amongst them.

Mr. Davis concluded by saying, that the memory of this exalted character would be embalmed in the grateful recollection of the citizens of Bristol; and, after all that human wit could enlarge in his praise, his most eloquent eulogiums would be, the cry of the distressed, and the crowd that, weeping, pressed around his tomb.

The second resolution being moved by Mr. Smith, was seconded by the Rev. Mr. Biddulph, who bore testimony to the frequency with which the benevolence of the deceased followed him, in his pastoral visits to the poor, through the extensive parish, in which he lived.

The third resolution having been read, the Rev. Mr. Thorp rose to second it, and addressed the chair in nearly the following words:—

Mr. Chairman, Sir,—Never, surely, were the inhabitants of Bristol convened on a more solemn; or a more affecting occasion than the present. To render a grateful tribute of respect to one of the best

of men, and to perpetuate the memory of a philanthropist, of singular transcendant excellence. Thousands can testify that he was an ornament of our nature, an honour to our city, the glory of the society to which he belonged, and a blessing to the empire and the world. When the eye saw him, it blessed him; when the ear heard him, it bore him witness; he was eyes to the blind, and feet to the lame. The cause which he knew not, he searched out; he made the widow's heart to sing for joy; and the blessing of the outcast orphan, ready to perish, came upon him.

He is now gone to that country, from whose bourne no traveller returns; and while Bristol, with her widows and her orphans, are weeping over his ashes, the whole nation has reason to lament his departure. That departure, however, was attended with many alleviating circumstances, which, although they may deepen our sensibility, are calculated to assuage the violence of our grief. We sorrow not for this righteous man, as those that have no hope; we entertain the faith of Christians, and cannot give place to the despair of Heathens. He hath rested from his labours, and his works shall follow him; not to procure his title, but to prove his right to the tree of life, and to enter within the gates of the heavenly Jerusalem.

We adore that kind and indulgent Providence, which spared his valuable life for so many years, and thus permitted him to mature those plans, which he had projected for the relief of misery, ages after his

decease. We congratulate our fellow-citizens on the honour they have done to themselves, by assembling on this day to embalm his memory with their tears; to catch, with his falling mantle, the sacred flame, that glowed with such fervour in his bosom, and to do what within them lies to give immortality to a name, so dear and so venerable. That we may be enabled, with more facility, to transcribe his virtues, and copy his example, let us review the character of that benevolence by which he was so eminently distinguished.

The benevolence of Richard Reynolds, Sir, was of the highest order; it was liberal, diffusive, universal; not narrowed by party prejudice, nor bounded by the limits of party connections, it embraced the family of man; yea, the whole circle of living beings, endowed with a capacity of pleasure or pain. In its contemplation of the vast, however, it did not overlook the minute; in its comprehension of the whole, it did not, like the modern philosophy, neglect the parts, of which that whole is composed. Its operations were regulated by the respective claims of nature, of gratitude, of friendship, of consanguinity, of religious connection, of moral worth, and of the various degrees of wretchedness amongst the unhappy objects, upon whom his bounty was bestowed. Proceeding, in the first instance, from compassion, it was afterwards purified by religious principle, and strengthened by a sense of his awful responsibility to the great Lord of all, for the talent with which he

was entrusted. Compassion, improperly cultivated, degenerates into an useless sensibility; the pleasure that attends it, soothes and deceives the heart. An interesting account of human wretchedness excites its pleasurable sympathetic emotions; the tongue utters the law of kindness; the man exults in his own virtuous sensibility, and thus becomes the dupe of self deception. But to enter the abodes of the wretched; to examine into debts, and wants and diseases; to encounter loathsome sights, and endure offensive smells, within the very sphere of infection; to give time, and thought, and talent, and labour, and property; this is the substance, and not the shadow of virtue. The pleasure of sensibility may be greater; but greater also is the danger of self-deceit. Death-bed scenes, eloquently described, delight the imagination; but they, who are most delighted, are not always the first to visit a dying neighbour, and sit up all night, and wipe away the cold sweat, and moisten the parched lip, and remove the phlegm, and contrive easy postures, and bear with fretfulness, and drop the pious thought, and console the departing spirit. Ah, no! these boasted children of sentimental benevolence, may often repair to the temple of virtue, but not to sacrifice. Extreme sensibility is a mental disease; it unfits us for relieving the miserable, and tempts us to turn away like the cold-hearted Priest and Levite; it avoids the sight and suppresses the thought of pain, stops the ears to the cry of indigence, passes by the house of mourning,

and abandons the nearest friends when sick, to the care of the nurse and the physician, and when dead to those who mourn for hire, and all this under the pretence of delicacy of feeling and a tender heart. Such was not the benevolence of the Bristol philanthropist. Those acts of bounty which flow from the influence of sensibility, soon fail; like the good seed fallen on stony ground, they soon spring up, and as soon wither. But the benevolence of Richard Reynolds, purified, strengthened, and animated by Christian principles, was steady, uniform, and persevering; neither ingratitude, nor imposture, nor opposition, nor even the frost of age, could chill its ardours, or relax its exertions. It was active and industrious. His eloquence was not that of words, but of deeds—he said little, but he did much—he left others to define benevolence, he studied the practice of it—while the sickly child of sensibility was weeping, he was extending relief—while philosophers were disputing whether philanthropy arose from selfishness, or instinctive tenderness, or modes of education, or the force of early and local associations; or from the combined influence of all these causes, heedless of their contentions, he was exemplifying in real life, privately and before the world, the character of a true philanthropist. Their speculations he reduced to action, their abstract notions he embodied, and to their airy nothings he gave not only a local habitation, but a reality, a substance, and a form. Like his beloved Master, whose spirit he had

imbibed, and whose example he closely copied, he went about continually doing good. His beneficence was guided by wisdom and discretion; it was not scattered promiscuously and at random, but bestowed upon such objects, and in such a way as he deemed (and he was a most excellent judge,) the most effective in promoting the individual and the general good: to furnish employment for the healthy and the strong—to supply the wants of the really indigent and necessitous—to ease the aching heart of the father who after toiling the live long day, finds instead of rest at home, that he is called to bear what he is least able to bear, the cries of a numerous family demanding bread when he has none to give—to assuage the sorrows of poverty, overtaken by sickness, or overwhelmed with misfortune—to smooth the furrowed cheek, and make the winter of age wear the aspect of spring—to act the part of a father to helpless orphans on whom no parent of their own ever smiled—to supply the want of sight to the blind, feet to the lame, and speech to the dumb—to rescue vice from guilt, and infamy, and ruin, and during the season of reformation, afford a shelter from the fury of the storm—to relieve the distress, and yet spare the blushes of those who have known better days, by administering that bounty which they in the time of their prosperity were ready to administer to others. These were the employments of Richard Reynolds; these the objects of his beneficence; these were the offices of mercy in which he delighted! His heart told him

what to do; his conscience, as the vicegerent of heaven, reminded him of the claim of moral obligation, and insisted that it must be done; his head devised the means, and arranged the plan of action; and his hands, obedient to the dictates of his heart, and the mandates of conscience, were ever ready to execute the plans, which his head had formed. Thus his whole existence was consecrated to the cause of benevolence! If we love the modesty which concealed the hand that bestowed the princely donation, we revere the courage which occasionally stepped forward to avow himself the donor, when his design was to stimulate others to follow his example. His whole conduct was marked by the most consummate wisdom; and left us at a loss whether to admire most, the benevolence of his heart, or the powers of his understanding; the deeds of mercy which he performed, or the manner in which he performed them. All this prudence and benevolence was adorned with modesty and humility. So far was he from being inflated with the pride of wealth, that he spoke the genuine sentiments of his heart, when he said to a friend, who applied to him with a case of distress, "my talent is the meanest of all talents; a little sordid dust; but the man, in the parable, who had, but one talent, was accountable; and for the talent that I possess, humble as it is, I am also accountable to the great Lord of all." His bounty was not the result of fear, like the obedience of a slave, who trembles under the scourge of a haughty

tyrant. It was not excited by the prospect of remuneration, nor extorted by the dread of punishment, nor performed with a view to merit an inheritance in the kingdom of heaven. All such sentiments he rejected with abhorrence, placing his whole dependence, for eternal life, on the sovereign mercy of God, through the propitiatory sacrifice of his Redeemer: and if the gates of heaven had been closed, and the flames of hell extinguished, he would have loved mercy, and delighted in acts of charity! He laid claim to no distinction, assumed no airs of superiority, and never attempted to catch the public eye, by an ostentatious display of extraordinary excellence. His goodness often descended in secret, and, like the providence of heaven, concealed the hand that sent the relief. He was a burning and a shining light, and would have no man know it. But he could not be hid; to hide goodness like his was impossible. How have I seen the good man shrink within himself, and his venerable countenance crimson with the blush of modesty, when the mention of his name has been hailed, in this place, with a thunder of applause.

His Charity was of heavenly origin, and bore the impress of his Maker's image. It was derived from an immediate union with the greatest of all beings, and the fountain of all happiness; and as the mind naturally assimilates itself to those objects with which it is familiarly conversant, by immediate intercourse with his God, he caught the resemblance of his glory.

For God is love, and he that dwelleth in love, dwelleth in God, and God in him. His body was the temple of the Holy Ghost; built, indeed, with a lowly roof, but attended with Cherubim and Seraphim. There an altar was erected to the living God, whence the flame of devotion, and the incense of praise, ascended day and night. In that temple, as in the Jewish Sanctuary, the Shekinah, the visible symbol of a present Deity, was enshrined above the mercy seat, and occasionally shone forth, and shed a glory all around. In his measure he was filled with the fulness of God. No wonder if benevolence like his was a source of happiness to himself, as well as of relief to others. It was a spring shut up, a fountain sealed, a garden enclosed, which the eagles never saw, and the foot of the unclean beast never trod. Enamoured with the charms of virtue, he delighted to behold her native beauty, and to obey her sweet commands. He practised benevolence, for the sake of the pleasure with which the practice of it was attended. He felt a luxury in doing good, and he determined to enjoy that luxury. His own experience taught him, that the God of mercy who formed the heart of man to be the dispenser of his bounty, has ordained, that like the vital fluid which goes from the heart, to diffuse life and genial warmth through the whole system, should return in the course of circulation, not impoverished, but enriched, to the source from whence it flowed.

His goodness might sometimes be requited with evil, but this moved him not. He knew that no

deed of mercy could be wasted, that some ministering angel is stationed in every department of the moral world, to gather up the fragments that fall from the table of benevolence, that nothing may be lost. Actuated by these noble principles, he held on his glorious career, still scattering blessings around him, until he resigned his meek and gentle spirit into the hands of his Redeemer, to enjoy the fullness of his love, and to behold the brightness of his glory, in the regions of eternal day; by relieving the miserable he made himself friends of the mammon of unrighteousness, many of whom had gone before him, and have now hailed him as their benefactor, on his arrival into everlasting habitations.

Now, Sir, let us turn aside, and visit the sacred place where his remains are deposited, until the heavens are no more. Low lies the hoary head that was crowned with glory! Dim, and no more with ardour bright, are those eyes which once beamed with kindness and with love! Cold and silent as the clod of the valley, is that heart that glowed and beat with the purest affection! Torpid and benumbed are those feet that carried him to the hovel of anguish and despair, and those hands which so often hushed the orphan's cries, and wiped away the widow's tears. In ruins and desolation lies that temple where God took up his dwelling, and shed abroad the effusions of his love. But shall this edifice always lie in ruins? No! the Holy Spirit will rebuild the sanctuary which he once honored with his presence, in a

more glorious form, as the tabernacle in the wilderness was taken down to be erected in a more magnificent scale on the Mount of Zion.

But this I say, brethren, that flesh and blood cannot inherit the kingdom of heaven, neither can corruption inherit incorruption. Behold, I shew you a mystery! we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised; corruption shall put on incorruption, and mortality shall put on immortality. Thus incorruptible and immortal, formed and fashioned after the model of the glorious body of his Redeemer, shall Reynolds rise from the dust, and before assembled worlds, be placed at the right hand of the Sovereign Judge. Then he that sitteth on the throne, in his own glory, and the glory of his father, with all the angels of God around him, will say to the man whom we loved, "Come, thou blessed of my Father, and inherit the kingdom prepared for thee from before the foundations of the world. For I was an hungred and thou gavest me meat, I was thirsty and thou gavest me drink, I was naked and thou clothed me, I was a stranger and thou tookedst me in, I was sick and in prison and thou visitedst me." Still adorned with that modesty for which he was so conspicuous in the vale of sorrows, he replies, "Oh, my Lord, when saw I thee hungry, and thirsty, and naked, and a stranger, and sick, and in prison, and ministered unto thee?" Then shall the King say,

“For as much, as thou hast done it unto the least of these my brethren thou hast done it unto me. Enter thou into the joy of thy Lord!”

Upon the fourth resolution being moved by Mr. Smith, Joseph Butterworth, Esq. M. P. seconded the motion, and spoke to the following effect :

In rising to second this motion, I ought, as a stranger, and accidental visitor in this city, to apologize for presenting myself to your notice, Sir, and to this assembly; but the task having been assigned me, I could not refuse offering my feeble tribute of respect to so much departed worth, as we are met this day to deplore. I do it the rather, although a stranger here, because our late excellent friend was not merely an eminent citizen of Bristol,—he was a citizen of the world, and, as far as possible, he extended his benefits to all mankind. But I rise, Sir, under peculiar disadvantage, after the torrent of eloquence which has just been poured forth by my Rev. friend (Mr. Thorp); eloquence which was the more powerful and touching, because it was the language of truth. I observed, Sir, that our departed friend was a citizen of the world; his benevolence extended far and wide. No doubt, many persons, in this large assembly, could bear ample testimony to this, and relate abundance of interesting proofs of it, if the time would allow. A particular instance having occurred under my own observation, I shall beg leave to state. When the first subscription was opened, to relieve the distress in Germany, I took

some part in that institution. Being in Bristol, soon afterwards, I had some conversation with Mr. Reynolds on the subject. He made many judicious observations and inquiries as to the nature of the distress, and the best mode of distribution, which served as valuable hints to the committee in London. He then modestly subscribed a moderate sum, with his name; but shortly after the committee received a blank letter, having the post mark of Bristol, and enclosing a Bank of England bill, for five hundred pounds.

At the first report of the death of Richard Reynolds, an unanimous sentiment was felt in society, that the public loss was irreparable. However, Sir, from the appearance and spirit of the meeting, it should seem his mantle has fallen, not on any particular person merely, but on the whole city; and we hope, that although a double portion of his spirit may not rest on individuals, yet collectively, it is felt, more than a hundred fold, by the inhabitants at large. His example, Sir, will, I trust, excite thousands to tread his steps, and to imitate his excellencies. I do not say that they will equal his transcendent merits; but as much as the particles of the dew, and the drops of the rain, do more good collectively, than any single river, which may adorn and enrich our country; let us hope that the many drops of benevolence, which shall be collected by this excellent institution, will descend on the poor, and the distressed, in various streams of mercy, like the dew and the rain from heaven, and do even more exten-

sive good than that noble river, whose source is now dried up. This meeting, Sir, reminds me of one of the greatest heroes and patriots of antiquity, (Sampson) whose life was a great blessing to his country, but whose death exceeded all his former services, by the destruction which he then brought upon its enemies. He had slain many in his life, but it is recorded, "that the dead which he slew at his death, was more than they which he slew in his life." I quote this, not as the character of our deceased friend, who lived only to do good, and not to destroy; but merely to adopt similar language in reference to him, and to this institution, in expressing my hope, that the good which shall be done by his death, may even be greater than all he did in his life.

It has been said, Sir, that this is not the time to institute a charitable society, while trade and commerce are so much depressed, and general distress so much prevails. It strikes me, however, that this of all others is the very season to extend the hand of charity, and the reasons which have been advanced against the institution, are all in its favour. If trade were good, and there were no general distress, but full employment for the poor, there would be less occasion for a new institution in their behalf; perhaps, in this very time of general calamity, the Almighty may have seen fit to call Richard Reynolds to his reward, in order to excite an imitation of his virtues, and a more extensive spirit of philanthropy throughout the nation. With regard to the proposed insti-

tution, it meets my most cordial approbation, and I beg to express my thanks to the gentlemen who drew up and signed the requisition, and to you, Sir, for convening this meeting. In respect to the motion, which I have the honor to second, it appears that life subscriptions are most judiciously to be founded, in order that the interest of them may continue to do good, when the donors are no more. Considering the shortness and uncertainty of human life, I would recommend all, who have the ability, to become life subscribers, in order to do good after their decease; and life subscribers would do well to continue their annual subscriptions, lest the life and spirit of their charity should prematurely expire.

Upon seconding the sixth resolution, Dr. Pole spoke as follows :

Being called upon to second the resolution that we have just heard, I avail myself of this opportunity of adding a very few remarks to those that have been already made, relative to the object for which we are this day assembled; to commemorate the name of a man, honoured and revered by all who knew him. What I may say, on the present occasion, considering my connection with our departed friend, in religious society, might be deemed the result of partiality, was it not for the many concurrent testimonies of those around me. Richard Reynolds, it is well known, possessed an ample fortune, in proportion to which his private establishment was very plain and moderate; he added frugality to charity, for cha-

rity's sake. When applied to on behalf of the distressed, he seemed to feel a dread of misapplying his bounty; he studied not only how to discriminate between the deserving and the imposing applicant, but how he could render his charitable donations the most extensively beneficial. When sufferers applied to him for his assistance, he enquired into their connections and relatives; if they were capable of affording relief, he first endeavoured to awaken their own benevolence, with a promise to contribute equally with them; by this judicious mode of conduct, he was often the means of the sufferer receiving double or treble the assistance he would otherwise have obtained, whilst he became the instrument of promoting sympathy and benevolence in many others, and was by these means capable of affording efficient help to a far greater number of unfortunate fellow-creatures. It is well known that he made it his constant practice, from a religious principle, annually to expend the whole of his income; what his moderate domestic establishment did not require, he disposed of in subscriptions and donations for promoting whatever was useful to society, as well as to lessen the sufferings of the afflicted, without regard to names, sects, or parties. At one particular time, (if I am rightly informed,) he wrote to a friend in London, acquainting him that he had not, that year, spent the whole of his income, requesting that if he knew of any particular cases claiming charitable relief, he would be glad to be informed. His friend communicated to

him the distressing situation of a considerable number of persons confined in a certain prison for small debts. What did this humane and generous philanthropist do on this representation? He cleared the whole of their debts—he swept this direful mansion of all its miserable tenants—he opened the prison doors—proclaimed deliverance to the captives—and let the oppressed go free. I will no longer detain the meeting, or stand in the way of those much better qualified than myself to speak properly to the business before us. I will therefore conclude by seconding the resolution that has just been read.

On submitting the 13th resolution, Hart Davis, Esq. M. P. said, that the object of the meeting, and the character of the inestimable friend that the citizens of Bristol had lost, had been so amply and so eloquently explained by the gentlemen who preceded him, that in seconding this resolution, he should confine himself to an observation or two, that regarded that resolution particularly. It had been asserted by some of the gentlemen who had already exhausted the powers of eloquence, in what they had addressed to the meeting on this subject, that this society might even more than fill up the void created by the death of Mr. Reynolds; much as he wished that such a result might be possible, he could hardly anticipate the realization of the hope. The great feature of our immortal philanthropist's charity was, that it was done in secret; that the sufferers hardly knew the hand from whence the source of bounty flow-

ed. The severe case of sudden distress in which the mind of the sufferer was yet hardly reduced to accept of the aid of assisting charity, was admirably calculated for the delicate mind, and the single scrutiny of a Reynolds. The distress was relieved without the feelings being wounded, and he mentioned this the rather because it was an argument in favour of the limitation of the quorum of the committee to as low a number as possible. In this view the number of seven was fixed upon, and when the great power that might be vested in them was considered, this was, perhaps, as low as the number could with propriety be allowed, and as far as the principle of secrecy in the distribution of relief could be carried. He would merely conclude with congratulating the meeting on the truly philanthropic feelings which had been exhibited in every thing that had taken place that day, and in hoping that what should that day be commenced, would tend to fill up the void created by the death of the inestimable character whose name the society would bear, and that by these means many an aching heart would be soothed, which would otherwise have to mourn an irreparable loss.

Dr. Stock, on seconding the 15th resolution, observed that it had not been his intention to add a single word beyond merely seconding the appointment of the Secretaries; but having accidentally heard, from what he believed to be good authority, the particulars of the princely donation alluded to by

a Rev. Gentleman who had preceded him, he would take the opportunity of briefly stating them. During the scarcity which existed about twenty years since, Mr. Reynolds resided at Coalbrook Dale; from thence he addressed a letter to some friends in London, stating the painful impression made upon his mind by the consideration of the distress of the community, and desiring that they would draw upon him for such sums as they might judge necessary for the relief of the distresses existing around them. They complied with his request, and continued to draw till the sum amounted to eleven thousand pounds. It appeared, however, that this large demand still fell short of the liberality of his spirit; for after a few months had elapsed, the philanthropist wrote to them again, saying that his mind was not yet easy, and that his coffers were still too full. In consequence of this letter, they again drew upon him to the extent of nine thousand pounds more.

Mr. Stephen Prust, in seconding the 16th resolution, introduced the following anecdotes: Mr. Reynolds having applied to a gentleman whom he thought rich, but who was really only in circumstances of mediocrity, to stimulate him to give, made use of the following argument: "When gold encircles the heart, it contracts it to such a degree, that no good can issue from it; but when the pure gold of faith and love gets into the heart, it expands it, so that the last drop of life blood will flow into any channel of benevolence." Being importuned by a

friend to sit for his portrait, he at length consented. "How would you like to be painted?" "Sitting among books." "Any book in particular?" "The bible." "Open at any particular part?" "At the fifth chapter of Romans—the first verse to be legible: 'Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.'"

Since the meeting, Mr. Prust has communicated to us the following additional anecdote of Mr. Reynolds:—A lady applied to him on behalf of an orphan. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop, (said the good man,) you mistake; we do not thank the clouds for the rain. Teach him to look higher, and thank him who giveth both the clouds and the rain."

The Rev. Mr. Maurice, in proposing the 18th resolution, spoke as follows:—"Mr. Mayor, permit me to present to you, and to this respectable meeting, a motion immediately connected with the business for which we are assembled. It has for its object, a vote of thanks to the gentlemen who first requested you to convene the citizens of Bristol, to form the association towards which, your services on this day so admirably contributed. In this respect they are entitled to our gratitude. The time in which the request was made that you would grant the use of this hall, marks their judgment, and entitles them to our praise. It was when sorrow was filling each heart, and the recollection of the loss

sustained, seemed only to occupy the mind. The relatives of the deceased could not step forward, and the retreating, the withdrawing sect from public attention, to which Richard Reynolds belonged, precluded the expectation of such a step being adopted, as this meeting has sanctioned. Ages to come will, I hope, call those blessed who then enrolled their names, and desired, that although dead, yet should Reynolds still speak in their actions, and in the actions of those who might join the association, they were solicitous to dedicate to his memory. The solicitude of the gentlemen to unite all parties in the common cause of humanity, has been proved by the method in which every previous arrangement for this meeting was conducted, and with what effect each one can judge who has witnessed the proceedings of this day. Though much has been said of his worth, more remains to be told that may be useful to survivors. One plan in which Mr. Reynolds employed his property was, by lending small sums without interest, to honest but unfortunate persons, or to those who wanted aid; but if the interest could be paid, to receive it, and also the capital, at once, or by instalments, and let the same sum be again and again applied to the same purpose, with different objects. Another circumstance was near to his heart, and which a gentleman now before me, (the Rev. Mr. Day), who displays the spirit of his departed friend, well understands—the care of those who may be imprisoned in your new gaol. Mr. Reynolds was

anxious they should be reformed, as well as confined, instructed in habits of industry, and a knowledge of their duties to God and man, and returned, (if possible,) good members of society when they were released from your prisons. This legacy he has left you to fulfil, and, pardon me Mr. Mayor, and all you gentlemen to whom the superintendence of the intended gaol may be assigned, if I add a hope that you will not forget what was highly interesting to him whose memory you so justly revere. In conclusion, Mr. Maurice expressed a wish that a much valued friend, who possessed a document highly interesting, and which would be a suitable termination to their meeting, would come forward and favour the company with the closing scenes of Mr. Reynolds's life.

Mr. Butterworth, on seconding the thanks to the Mayor, mentioned a marble tablet which he had noticed in a small private chapel in this city, on which were inscribed the following names, and lines, written by the late worthy John Birtill, on hearing of Lord Nelson's victory off Trafalgar : viz.

JOHN HOWARD,

JONAS HANWAY,

JOHN FOTHERGILL, M. D.

RICHARD REYNOLDS.

Not unto us O Lord, not unto us, but unto thy name be the glory.

Beneath some ample, hallowed dome,

The warriors bones are laid,

And blazon'd on the stately tomb,
 His martial deeds display'd.
 Beneath an humbler roof we place,
 This monumental stone,
 To names the poor shall ever bless,
 And charity shall own.
 To soften human woe, their care,
 To feel its sigh, to aid its prayer ;
 Their work on earth, not to destroy,
 And their reward, their Master's joy.

The Chairman observed that he understood a gentleman was present who had drawn up this memorandum of the last days of this excellent man, and he hoped he would oblige the meeting by reading it; several other gentlemen expressed the same wish, upon which Mr. T. Sanders said it was true that he had made a memorandum of that sort, but it was intended only for his own family, as a memorial of a departed friend, and he had almost said of a good man, who had left with him some tokens of his regard, which he was desirous of perpetuating by some means in his posterity. He had no intention of suiting it to the present occasion, and probably some present would think it might as well have been withheld, but as it appeared so evidently the wish of the meeting, he would endeavour to read it.

Sept. 14th, 1816.—Memorandum respecting the late Richard Reynolds.—In the spring of this year, his anxious friends thought they saw in his countenance indications of declining health. He was indeed

about this time frequently complaining of weakness and loss of appetite. In May, he was very unwell from a cold, but had nearly recovered when a bilious attack reduced him considerably, and did not permanently yield to medical skill. Seeing this, he was urged to try the waters at Cheltenham, to which he submitted, evidently to satisfy his friends, for his mind was fixed on the probability that the complaint would terminate his earthly pilgrimage, and with this view he frequently expressed himself quite satisfied, having brought his mind to a dependence only on the mercy of God in Christ Jesus. He went to Cheltenham the 7th August, and continued with but little variation as to his disorder, till Friday the 6th September, (walking and riding out every day, and even driving the carriage himself, accompanied by his daughter or cousin, only), on which day he walked out before breakfast, but soon after became much weaker, and towards evening declined rapidly. On Sunday, however, he revived so much as to give hopes that it would be possible to remove him to Bristol, the next day, the prospect of which had before appeared to be agreeable to him; but these hopes were disappointed; he sunk again in the course of that night, never to revive. For many years he had not been confined to his bed a whole day, and during this illness, he got up and sat at table with the family, during all their meals, till Monday, his last day, when he was induced by his friends to lie in bed till the afternoon; then he arose, drank tea with them in ano-

ther room, and went to bed at his usual time. At five o'clock next morning, an alteration for the worse appearing in his breathing, some of his relatives who had retired for a while, were called to him, but none of them thought his end so near; he had before desired that his daughter would be with him at his close, and now about six o'clock, raising himself a little, he signified that she should go to the other side of the bed, when, turning on his side, and taking her hand in his, and pressing it, he quietly and almost imperceptibly expired. A silence which hardly can be described pervaded the room, no one quitting the awful scene for more than an hour. This was the 10th of September, 1816. "Know ye not that there is a Prince and a great man fallen this day in Israel." A few days previously to this event, after something consolatory had been ministered by an endeared female friend, he said, my faith and hope are as they have long been, on the mercy of God through Jesus Christ, who was the propitiation for my sins, and not for mine only, but for the sins of the whole world. During his illness, he was exceedingly placid and kind to every body, his countenance and conduct indicating that all within was peace; no alarm, no regret at leaving a world, in which no one, perhaps, had more of its real blessings, to relinquish the love, the veneration of all around him; but on the contrary a willingness to yield up his spirit to him who gave it, and had sanctified it by the blood of the Redeemer.

RICHARD REYNOLDS.

October 12th.

In our last page, will be found the conclusion of the proceedings and addresses of the different gentlemen who took a distinguished part in the formation of Reynolds's Commemoration Society, at our Guildhall; we have this week the pleasure of recording several liberal donations, which have been subscribed since our last publication.—When we state to our fellow-citizens, that at a meeting of the committee which took place on Thursday last, it was stated to the gentlemen present, that not only are those numerous individuals who proved themselves deserving objects of Mr. Reynolds's charity, deprived of their weekly alms, by the death of this good man, but that two, if not three of the charities in this city, which were under his peculiar patronage, and to the support of which, he never failed to contribute when their finances were low, have but a very few pounds remaining in the hands of their respective treasurers, we are confident we shall not appeal in vain to the public so far to repair his loss, as to enable the committee in this peculiar period of distress, to lend a helping hand to these institutions; to most of these charities, on the approach of winter, an inclosure of 100*l.* has been for years past privately conveyed; we fear the unknown benefactor no longer remains amongst us. We have just been favoured with the following letter from a benevolent friend of the deceased; it contains a most interesting document written some years since by the departed phi-

lanthropist, and is particularly gratifying to our feelings. as it discloses to us for the first time, the knowledge of the hand-writing of an anonymous correspondent, with whom we have been long familiarly acquainted, by his dropping into our letter box, hints and communications, which have frequently adorned our columns ; all of a character tending to encrease the happiness and benefit of his fellow-creatures. We are informed he always retained copies of his correspondence, which we sincerely hope for the benefit of society, the friends of the deceased may be prevailed upon at some future day, to lay before the public. Richard Reynolds's letter, it will be seen, displays in a most forcible light, the feelings which actuated this benevolent character in the disposal of his worldly goods, and the peculiar manner in which, while living, he endeavoured to excite others to follow his bright example.

TO MR. GUTCH.

October 12th.

SIR—A short time before the last illness of our venerable friend, Mr. Reynolds, I had a pleasing conversation with him, on the subject of the various charities in this city, which he had so liberally patronized. He informed me that he thought it right to be his own executor, as it respected these and other charities, and in confirmation that this had long been his opinion, he put into my hands the following copy of a letter he had written twelve years ago, on the subject ; at my particular request he gave

me the copy, which I highly value, more especially as it is in his own hand-writing; but as it displays the character of a sound logician, as well as a great philanthropist, your insertion of it in your widely circulated paper, may stimulate many others who are blessed with the power, to "go and do likewise". Some of the institutions of benevolence in this city, already to my knowledge feel his loss; and as there is a great probability that in the ensuing winter, urgent calls will be to be made on all those who have the power of administering, in any way whatever to the assistance of the poor, I think it highly proper that so bright an example should be held up for general imitation. I am Sir, your humble servant,

Bristol, 11th October, 1816.

Bridgewater, 11th 6 mo. 1814.

Dear ———

The sentiments to which thy brother ——— alludes, though I know not that I expressed it to him, was in consequence of a reference to some post mortuary charities, if thou will allow of the expression when adverting to the saying of the apostle, that we were to receive hereafter according to the things done in the body, I contended that these were not things done in the body, and I do not think the assertion need be qualified by the alteration thou suggests, of being best done while we are in the body; for in the case under consideration, we keep what we have as

long as we are in the body, and would keep it longer if we could; all that we do is to prevent our heirs from doing as we have done, by obliging them to do that which we should have done, and the deed is not done either by them or by us, while we are in the body. If we should admit there is any merit in the deed, it certainly cannot belong to us who do it not, and that which we do by enjoining what others shall do, is lessening as much as we can every thing like merit in them, by depriving them of free agency, especially if they are not the persons to whom the money would have gone if we had died intestate. These, if any have a right to take credit on account of the act; perhaps those, if any such there be who prevent them from having what the law would give them, would do well to consider whether the account is properly adjusted, by their obliging those to whom they do give it, to apply it to charitable purposes, which can do them no credit. The testator certainly can claim none as for a deed done in the body, which as I said before, neither was then done, nor would have been done had he continued in the body. I am pleased to find the reflection warmed thy heart; I hope it will move thy hands also, upon an occasion which the same post that brought me thy letter, brought me an account stiled, a case of distress, relating that ——— of ——— was drowned near ——— leaving a wife and nine children, without any provision for their support. That contributions would be received at the banks there, till the 5th instant, after

which time the inhabitants would be applied to personally. I suppose thou art not a stranger to the case, most likely not to the individuals, and as a neighbour, still more as a parent of a numerous offspring, I conclude thy assistance will be proportionably liberal, nor the less for its being a deed done in the body. I know not who sent me the case, which I did not receive till the time was expired for public contributions; nevertheless, if thou will inform me, what thou and others have done, and you have left room for more, though a stranger to the persons, and remote from the place, my mite shall not be withdrawn by thy affectionate friend,

RICHARD REYNOLDS.

October 12th,

We are requested by the gentlemen who in the Guildhall on Wednesday, the 2d instant, alluded to a conversation that took place some years ago, between the late excellent Mr. Reynolds, and a distinguished character in this neighbourhood, to say, he is now perfectly satisfied that he has been under a mistake in this respect, viz. that the particular emphatic expression related by him, as having been uttered by Mr. Reynolds, never was used by that philanthropic christian; and further, that the distinguished individual referred to, was not the cause of the mistake, but that he must have received his information from some other quarter, next to not doing an injury, is the pleasure of endeavouring to

repair one when committed; and as this from information which he has received, seems to be the case in the present instance, though perfectly unintentional on his part, the writer gladly and voluntarily gives this public testimony, (to do away as much as he can, the false impression of which he has unhappily been made the medium of spreading) for the satisfaction of the friends of Mr. Reynolds in particular, and of that society at large, of which Mr. R. was a member, and for which the writer entertains sincere respect; and he must add, it was solely from a desire to exalt the character of the deceased, that he was influenced in the testimony which he gave.

VERSES,

*On reading the account of Reynolds's Commemoration
Society in the City of Bristol.*

While yet his ardent course he runs,
High Heaven the worthy Reynolds calls,
But lo! on Bristol's grateful sons,
His philanthropic mantle falls.

They meet but not for empty praise,
His spirit speaks tho' he be dead,
The noblest monument to raise,
They give the poor—not stones, but bread.

RICHARD REYNOLDS.

November 20th.

The following interesting letter was written by the late philanthropic Richard Reynolds, a short time

previous to his decease, to a friend in the neighbourhood of Sherborne.

Cheltenham, 30th of 8 Month, 1816.

RESPECTED FRIEND,

I shall obtain thy excuse for not acknowledging sooner thy acceptable favour of 7th instant, which I received at this place; when I inform thee, that after undergoing the usual routine of medical operations, and administrations, for a disorder which had reduced my strength, flesh, and spirits, and was termed bilious, I was recommended to drink these waters as a dernier resort. I came here the 8th instant, but do not find any lasting relief. I intend to give the waters a fair trial, but with little other hope than that expressed by Barsellai, whose age, and circumstances are mine; that I may turn back again, die in mine own city, and be buried by the grave of my father and mother—I rejoice in the prospect of the success of thy benevolent intention for the service of the poor. On the subject of politics, I have long ago ceased to interest myself; but I have satisfaction in finding I was of thy opinion on the conduct of Wm. Pitt, in the years 1790, and 91, and hope with thee, that Providence will produce consequences from it, favourable to the interest and happiness of man, and endeavour with thee to obtain that resignation to the Almighty Power, which is the best resource under every calamity. I read Sir Thomas Barnard's *Spuriana* with satisfaction, but it is too late for me to think of improving even by so excellent a performance. I

have done with this world, and all my happiness in it is, from the hope that I shall soon have it where there is neither sin nor sorrow, and that hope rests entirely on the mercy of God, and the merits and mediation of Jesus Christ, to which I commend thee, with the soul of thy obliged and affectionate friend,

R. R.

November 9th, 1816.—To the memory of Richard Reynolds, of Bristol, who died at Cheltenham, Sep. 10th, 1816, aged 80 years.

BY WILLIAM ROSCOE.

Oh ! let no plaint be heard, no murmurs rise,
 When, ripe in years and goodness, Reynolds dies.
 But, 'midst the precincts of this sacred bound,
 Let calm and holy silence breathe around ;
 Whilst filial duty, bending o'er his bier,
 Consigns to gratitude the sorrowing tear ;
 And humble hope, with feelings unexpressed,
 Owns the full promise thro' her throbbing breast.
 For oh ! if breathings of accordant airs,
 The orphan's offerings, and the mourner's prayers,
 Blessings from fervent hearts, in secret paid,
 For soothing comforts and for timely aid,
 For prompt compassion, vigilant to save,
 For bounty generous, as the heart that gave ;
 If these, ascending t'wards the source of light,
 May waft the spirit on its heavenward flight ;
 Then Reynolds, 'midst the mansions of the just,
 Crown'd are thy labours, and confirm'd thy trust ;
 Then the last shade of earthly doubts remov'd,
 Thy deeds recorded, and thy life approv'd,
 Thou heard'st with joy thy Master's blest decree,
 What thou hast done for these, was done for me.

November 23rd, 1816.

THE LATE RICHARD REYNOLDS.

Mr. Montgomery's verses to the memory of this great and good man have just been published. They consist of three pieces; first, the *Death of the Righteous*; second, the *Memory of the Just*; third, a *Good Man's Monument*. From the second piece, we extract the following admirable portrait of the deceased philanthropist.

He was one, whose open face
Did his inmost heart reveal,
One who wore, with meekest grace,
On his forehead, Heaven's broad seal.
Kindness all his looks express'd,
Charity was ev'ry word,
Him the eye beheld and bless'd,
And the ear rejoic'd that heard;
Like a Patriarchal sage,
Holy, humble, courteous, mild,
He could blend the awe of age
With the sweetness of a child.

The following are the concluding lines of the *Good Man's Monument*.

Bristol, to thee the eye of Albion turns,
At thought of thee thy country's spirit burns;
For in thy walls, as on her dearest ground,
Are British minds and British manners found.
And, 'midst the wealth, which Avon's waters pour,
From every clime, on thy commercial shore,
Thou hast a native mine, of worth untold,
Thine heart is not encas'd in rigid gold,
Wither'd to mummy, steel'd against distress,
No; free as Severn's waves, that spring to bless
Their parent hills, but as they roll, expand,
In argent beauty thro' a lovelier land;
And widening, brightening to the western sun,
In floods of glory thro' thy channel run;

There, mingling with the boundless tide, are hurl'd,
 In ocean's chariot, round the utmost world ;
 Thus flow thine heart streams warm and unconfin'd,
 At home, abroad, to woe of every kind ;
 Worthy wert thou of Reynolds, worthy he,
 To rank the first of Britons, ev'n in thee.
 Reynolds is dead, thy lap receives his dust,
 Until the resurrection of the just ;
 Reynolds is dead, but while thy rivers roll,
 Immortal in thy bosom, live his soul.
 Go, build his monument, and let it be
 Firm as the land, but open as the sea,
 Low in his grave the strong foundations lie,
 Yet be the dome expansive as the sky ;
 On crystal pillars, resting from above,
 Its sole supporters works of faith and love,
 So clear, so pure, that to the keenest sight,
 They cast no shadow, all within be light ;
 No walls divide the area, nor enclose,
 Charter the whole to ev'ry wind that blows ;
 Then rage the tempest, flash the lightnings blue,
 And thunders roll, they pass unharmed through ;
 One simple altar in the midst be plac'd,
 With this, and only this inscription grac'd,
 The song of angels, at Emmanuel's birth,
 Glory to God, good will and peace on earth ;
 There, by thy dutiful sons, a tribe of priests,
 Not offering incense, nor the blood of beasts,
 But with their gifts upon that altar spread,
 Health to the sick, and to the hungry bread ;
 Beneficence to all their hands shall deal,
 With Reynolds' single eye, and hallow'd zeal ;
 Pain, want, misfortune, thither shall repair,
 Folly and vice reclaim'd, shall worship there ;
 The God of him, in whose transcendent mind
 Stood such a temple, free to all mankind,
 Thy God, thrice honour'd city, bids thee raise
 That fallen temple to the end of days.
 Obey his voice, fulfil thine high intent,
 Yea, be thyself the good man's monument.

A TRIBUTE OF AFFECTION

TO THE

Memory of one highly revered.

Richard Reynolds, who for many years resided in Bristol, and died lately at Cheltenham, was a man of universal charity. The loss of such an one can only be justly appreciated by those who best knew him, and who have stood most in need of pecuniary assistance; for he was indeed "the poor man's friend." He possessed a liberal income (which he gained by industry in early life) and a no less liberal heart. He lent an ever attentive ear to the voice of distress, and his charity was only limited by the wants of the suppliant. His time was principally employed in seeking out and redressing the wants of others; and this was not superficially done, for he took pains to investigate each of the numerous applications which were made to him, thereby avoiding that imposition to which he would otherwise have been liable. He considered that he received all from God, and consequently that to him he was accountable for its disposal. Though his heart was formed to enjoy in a peculiar manner, the soft and refined pleasures which flow from social intercourse; yet these he never suffered to interfere with that portion of time which he daily devoted to the alleviation of distress. No earthly splendours dazzled his eyes, or diverted his

attention from the discharge of his important trust. He shrunk from human praise, and desired only the approbation of heaven, which the peaceful serenity of his countenance plainly shewed he received, as the greatest of all blessings, an approving conscience. Though he was remarkable for his humility and manners, he has left few behind who were his equals, perhaps none his superiors, in generosity of soul : for though he was an uniform and excellent example of consistency in the society who have the honour of claiming him as one of its members, yet, spurning the narrow bonds of sectarism, like the noble source from whence he drew his virtue and his wealth, he freely dispensed the latter to all who stood in need. How humiliating is the contemplation of such a character to us, who have not arrived at such a height of excellence? Yet how does the heart dilate with pleasure in seeing it is attainable. After tracing thus far his life, we are naturally led to enquire, "what was his exit?" And how gratifying is it to learn, that it was peaceful as his life ; and that without a sigh he resigned his soul unto him who gave it, in full assurance of a happiness, as perfect in degree, as it is endless in duration !

EMILY.

Melksham, Sep. 19th, 1816.

EXTRACTS FROM A SERMON,

*Preached by Samuel Lowell, at Bridge-street Chapel,
Bristol, September 22nd, 1816, on the death of
Richard Reynolds.*

“The benevolence of our departed philanthropist, we rejoice to say, was in unison with his, whom he called his “Master and Lord;” it therefore embraced the interests both of the body and of the soul. That it comprised the interests of the soul was abundantly evident, from his ardent desire for the universal dissemination of the holy scriptures, which are able to make “men wise unto salvation.” Amongst the various institutions, which he so liberally patronized, there was no one to which his heart was more fondly attached, than to that noble monument of Christian charity, “the British and Foreign Bible Society.” Under the influence of the same spirit, he displayed a most affectionate regard for pious ministers of the Gospel, of every distinction. He was our common friend, and there were innumerable nameless ways by which he encouraged us all in the prosecution of our labours, and by which he made it sufficiently evident, that he was pleased and gratified in proportion as he conceived we were successful in “converting sinners from the error of their ways.” His tender concern for the spiritual welfare of the rising generation was evinced by his liberal contributions in support of the schools, belonging to the different denominations of Christians. In a

word, it was "his heart's desire and prayer to God, that the people might be saved." That his benevolence was not confined to the spiritual necessities of men, but that it extended to their temporal wants, we are all witnesses. Such, however, was his extreme modesty, that, had it been possible for him effectually to have served his generation, without his charity being known, we are persuaded, that the whole of his bounty would have remained a secret to this hour. But this could not be; he, therefore, instead of seeking, endured "the praise of men." With a single eye, and a melting heart, he fed the hungry, clothed the naked, and, by his bounty, warmed, in the inclement season, the shivering limbs of the aged poor, and the deserted orphan, when "congealed impetuous showers descend;" nor has he failed to perpetuate these benefits now he is become an inhabitant of the grave. His tender spirit sympathised, in a peculiar degree, with the afflicted poor; the combined sorrows of penury and disease might, indeed, be well supposed deeply to affect a mind, which by nature and by grace was so formed "to feel another's woe:" hence his princely contributions to our Infirmary; hence the zeal and assiduity, by which he stimulated others to become its patrons; and to his pecuniary and active benevolence is, perhaps, to be ascribed the completion of that stately structure, our Bristol Bethesda, which is "the house of mercy." In whatever course his bounty was seen to flow, surely never was a bene-

factor further removed from every approach to ostentation! To refer, on almost any occasion, to his charities, scarcely ever failed to embarrass him; and we have more than once observed his venerable cheek tinged with a crimson hue, even on an allusion of the most delicate kind being made to his liberality. Next to the light of God's countenance, which he esteemed "better than life," he seems to have coveted "the luxury of doing good;" and in the rich gratification of many a mental repast, had he a delightful explanation of that divine maxim, "it is more blessed to give than to receive." In some instances, however, it is difficult to determine who is made most happy, they who delight in the free and generous exercise of charity, or they to whom it is extended, when

The quality of mercy is not strain'd,
But droppeth as the gentle rain from heav'n,
Upon the place beneath; it is twice blest:
It blesseth him that gives and him that takes."

The preacher goes on to expatiate on the death of righteous and merciful men, and then observes, "when the late affecting tidings, therefore, were once announced, it was almost instantly known in every street, that the poor man's friend had closed his eyes in death; and there are few pious persons in our city, whether of the poor, who partook of his bounty, or the rich, who were his associates in good works, who have not felt a pang at the recollection, that they shall see his face no more.

The silent and the pensive sadness of the thou-

sands, who were so anxious, as his funeral passed along, to pay their last token of respect to his precious remains, was an eulogium on his character, more expressive than words, and which found its way more directly to the heart than all the figures of speech, or charms of oratory. Around his grave, in every countenance, there were characters inscribed, which needed not the aid of an interpreter to decypher; the sighs and tears of the multitude were all vocal; and the whole of the melting scene was calculated to extort that exclamation, "see how they loved him?" It was a becoming token of grateful affection; nor is it inconsistent either with a manly fortitude, or with the spirit of Christianity, to weep over the graves of our deceased benefactors, relatives or friends. It is no part of the design of religion, to annihilate our passions, its nobler object is to refine them, and so to influence their operations, that they neither sink us into the stupor of indifference, nor raise us to the impatience of rebellion. When we mourn the loss of good men, without repining, we fulfil a duty, which is respectful to them, useful to others, honourable to ourselves, and pleasing to God.—"When Samuel died, all the Israelites were gathered together, and lamented him."—"Devout men carried Stephen to his burial, and made great lamentations over him."

The preacher further observes, "to repair the loss sustained by the removal of "righteous and merciful men," is in most cases difficult, and in some impos-

sible. The present appears to be of the latter kind : Where shall we look for a successor to Richard Reynolds? Where shall we find those rare combinations, which formed his character, and which rendered him equally the admiration of the philosopher and the love of the plebeian? Where shall we meet with the same portion of strong manly sense, mingled with so much amiable modesty? Where shall we look for a man, in the possession of so much wealth, whose manners shall be adorned with the same degree of gentleness and affability towards the poor and indigent? Where dwells the man, whose munificence shines with a splendour like his; and who can, like him, without seeming to stoop, “condescend to men of low estate?” Or where shall the individual be found, who shall possess so much religious zeal, with so small a portion of a sectarian spirit; whose heavenly mind can never be captivated but with the image of Christ; but who shall always respect that lovely picture, whether it be found with the Greek or the Jew, the Barbarian or the Scythian, the bond or the free? These are questions to which we shall find it difficult, if not impossible, to obtain satisfactory answers.

It will, therefore, require the united efforts of many to fill up the chasm, and to repair the loss, which is sustained by the lamented removal of our excellent friend.

TRIBUTE OF RESPECT

To the Memory of Richard Reynolds,

BY A FRIEND.

The good Samaritan, the faithful steward noticed in these pages, and whose life was much of it one active scene of benevolence, did all to the glory of God, knowing that no merit belongs to the creature, but loving him with all his soul, and all his mind, he fulfilled the second command also of loving his neighbour as himself, evidenced by a long life spent in doing good, thus keeping the precepts, and following the example of his blessed Master, according to the ability by him afforded, by infusing that spirit of universal love to man which influenced all his actions, without any distinction of sect or party, country, kindred or names, and then bountifully supplying him with the means of being useful, and of which indeed he proved himself a good steward; relieving the needy, comforting the afflicted, strengthening the weak, thus making hard things easy, and crooked things straight, to his suffering fellow mortals. This the benignity of his disposition, and his ample stores peculiarly qualified him for; still, and at all times giving the praise and the glory to the Donor of all, walking in humility and meekness, and seeking for that wisdom which only is profitable to direct. In all his movements, under the influence of which, his talents became manifold, useful and blessed, being

imparted with prudence and true discrimination, so that while he was enabled to succour the multitude, still was he careful that not a fragment should be lost. Thus was he more enabled to smooth the brow of care, ease the bed of sickness, soften the pressure of affliction, wipe away the orphan's tears, and often to make the widow's heart to sing for joy. In all their afflictions, when they came to his knowledge, he was afflicted with them, he felt for and sympathized with them; and from this sympathetic feeling he knew how to impart the needful and liberal relief, as well as to give the wholesome counsel and cheering advice, rejoicing with those who could rejoice, and weeping with those who wept, in every case comforting, encouraging and strengthening. The good Samaritan indeed, administering the oil of consolation to the wounded spirit, and the new wine of the kingdom to cheer the depressed in heart, as well as administering immediately to all their temporal wants, which his ample fortune and boundless good-will enabled him abundantly to do, but which he was careful to do in the most private manner he could. No ostentation, no exaltation of self, but in humility and the fear of the Lord, he endeavoured to run the Christian race, avoiding to be seen of men as much as possible in all his pious actions; at the same time remembering the precept of his divine Master, to let his light shine before men, and which he often did in munificent acts of public charity, whereby others seeing his good works were led to follow his example,

to the glory of God, and the good of their fellow creatures; but privacy, retirement, and doing good unseen, and very often unknown, yielded him the sweetest consolation. A life so sacred, so devoted to the love of God and of his neighbour, could not be hid any more than a city placed upon a hill, consequently he was known, sought unto, beloved, respected, esteemed as the salt of the earth, retaining its full savour, and which continued to his last moments pure and undiminished, to the praise of that grace which was the moving principle of all his actions, well knowing that it is not by works of righteousness we can do, that we shall be saved; but through the washing of regeneration, and the renewing of God's Holy Spirit, producing a living faith in him, and in his anointed, who draws, by the motions of his light and grace in our hearts, to come under this saving baptism of the Holy Ghost, and of fire, which purgeth away the filth of the flesh, and produceth the answer of a good conscience towards God, through the resurrection of Jesus Christ, whereby he worketh all our works in us that are well-pleasing to him; from this source sprang this faithful steward's active benevolence in works of mercy and charity; from this source he was enabled to ascribe all glory to the Giver, none to the creature, even as his humble agent in doing good; yet a faithful obedience to his monitions, yielded that peace, which the world cannot give, with all its riches, honours, and grandeur, all of which was within his reach; but he gave up

all that he might win Christ, who, in return, gave him his peace, the greatest possible riches. His placid, cheerful countenance, when living, evidencing that he drank of that river, the streams whereof make glad the whole city of God, and that now, through divine grace and goodness, he is admitted to eat of that tree of life, which groweth in the midst of the paradise of God.—“Verily there is a reward for the righteous; verily there is a God that judgeth in the earth.”

Near Manchester, 2 mo. 10th, 1817.

CONCLUSION.

If the reader is as much pleased and instructed as I have been, in the perusal of these little extracts, he will not think his time spent in vain; young persons, in particular, may read them over and over again, with encreased advantage; and I would suggest to teachers of schools, whether it is not a suitable collection for a prize book, for children of tender age? I, for my part, think it is; as examples, too pure, and too refined, cannot be set before them; for though we cannot all become Richard Reynolds's, because we do not possess his wealth, yet we can all be benefited by the contemplation of his character, either taken in the aggregate, or divided into parts; for without flattery, it may be truly said, that he was indeed an extraordinary man; not only so highly exalted in some particular points, but so free from the

little imperfections of human nature; for we frequently see persons, who, on a comparison of their fellow-men, have a right to be called very virtuous, yet have some minor failing, some asperity of temper, some uncharitable mode of thinking, some narrowness of mind; but of these things our friend seems to have been much more than usually free. And as his life was so long and honourable, I may almost say unsullied, so how solacing his departure from this world, making no complaints, exhibiting no symptoms of fear or impatience, but seeing his end near at hand, shewing rather a willingness, than a backwardness to meet death.

“Mark the perfect man, and behold the upright, for the end of that man is peace.”

EDITOR.



Wardle, Printer, Manchester.

BX Excitements to
7795 Beneficence
R33E9

BINDERY SEP 5 1958

BX
7795
R33E9

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 000 093 459 6

